

Module 1 : Understanding Nature-Culture Linkages in the Context of Mixed Cultural and Natural Heritage

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MODULE ONE:

UNDERSTANDING NATURE-CULTURE LINKAGES IN THE CONTEXT OF MIXED CULTURAL AND NATURAL HERITAGE

Module One consisted of four days of intensive lectures, group discussions, and participants' case study presentations, from September 24 to 27, 2019, at the University of Tsukuba. The lectures dealt with the international framework regarding nature-culture linkages and landscape conservation, from the natural and cultural sectors' perspectives, covering the 1972 UNESCO World Heritage Convention, the Protected Landscape Approach from the IUCN, and the Cultural Landscapes Categories used in the World Heritage context. Twelve case studies were presented during the four sessions: five World Heritage sites, three on the Tentative Lists of their respective countries, and four landscapes protected at the national level.

The first day, a roundtable discussion chaired by **Dr. Maya Ishizawa**, coordinator of the CBWNCL programme, took place with four international experts presenting case studies from different countries: **Professor Nobuko Inaba** (Japan), **Ms. Kristal Buckley** (Australia), **Dr. Gamini Wijesuriya** (Sri Lanka), and **Ms. Jessica Brown** (USA). Dr. Ishizawa presented the CBWNCL programme, the goals, and the agenda for CBWNCL 2019. To start the roundtable discussion, **Dr. Ishizawa** presented the case of the Nordic countries, Norway and Sweden, and their attempts to inscribe Mixed and transboundary World Heritage properties. She explained the challenges these countries faced in order to inscribe together Sámi Indigenous landscapes and their unsuccessful collaboration due to their different legal systems and Indigenous Peoples' status at national levels. This example highlighted the complexity of transboundary and Mixed site nominations, which involves differing national laws as well as differing protection and management systems at both the regional and national levels.

Professor Inaba explained Japan's experience with the nomination of Mount Fuji as a World Heritage property. She presented Mount Fuji as protected for both its natural and cultural values at the national level, and that the State Party contemplated the idea of nominating the property as a Mixed site, using, in addition to criteria (iii) and (vi) for culture, criterion (vii) for nature. Professor Inaba explained that at the national level, this criterion is under the Law for the Protection of Cultural Property. However, at the World Heritage international level, this is considered "natural" criterion; therefore, it is the responsibility of the Ministry of the Environment. She noted that because Mount Fuji is highly developed in some areas, they decided to nominate it as a cultural property only because the chances to pass the nature conservation requirements would complicate the nomination process.

Next, **Ms. Buckley** talked about the four mixed World Heritage properties of Australia, noting that, as early inscriptions, these sites lack the relationship between the cultural criteria and natural criteria adopted for justifying their OUV. She pointed out that several World Heritage sites in Australia are Indigenous territories. Hence, some Australian natural World Heritage sites hold critical cultural values for Indigenous groups that have not been recognized at the World Heritage level. It was also noted that values change, yet the World Heritage system evolves at a slower pace, and cultural heritage has been mostly recognized as static and not living heritage. She concluded with mentioning that conservation works at a diversity of levels and that expectations differ from different institutions' perspectives and, therefore, site management can be challenging at the local level.

Ms. Brown then introduced the United States National Parks system and how, despite including both nature and culture, implementation is done in sectoral and disciplinary silos. However, she explained that the concepts are evolving, and the system is changing and moving away from the old "wilderness" ideas of the first American national parks. Ms. Brown pointed out that most nature conservation work is done through partnerships and that NGOs, civil society, and communities play a significant role in the protection

of landscapes, for which governance results in an important concept. She also asserted that most of the integration work is done on the ground and through place-based activities.

Finally, **Dr. Wijesuriya** commented on the case of the Central Highlands in Sri Lanka, recognized as a unique montane forest ecosystem, but also, as a sacred place for Christians, Buddhists, and Muslims, with evident cultural values. Nevertheless, he explained that the site does not have any laws at the national level that would protect it as cultural heritage. Still, Sri Lanka nominated it as a Mixed site; however, ICOMOS evaluated it against inscribing the cultural criteria, claiming they needed further work to ensure the conservation of cultural heritage. He concluded that the site was inscribed as a Natural World Heritage property, having detrimental consequences for its conservation, which management, especially during the pilgrimage season, is challenging.

The short roundtable presentations provided an outlook of the conservation practices around the world and the main issues in the World Heritage system, illustrated by these diverse experiences. It was clarified how the implementation of the World Heritage Convention faces different realities in different countries and how heritage systems are composed of multi-level stakeholders and management, which need to be coordinated from the international to local levels. The complexity of Mixed sites was unraveled to initiate the workshop's learning process.



Roundtable discussion chaired by Dr. Maya Ishizawa with case-studies from Norway, Sweden, Japan, Australia, Sri Lanka, and the USA.

After these first presentations, participants were asked to introduce themselves and explain (1) their role in their heritage site; (2) their understanding of Mixed Cultural and Natural Heritage; (3) their understanding of nature-culture linkages; and (4) the central issue in their sites. The cases showed that in a diversity of settings and institutional arrangements, challenges for heritage management were recurrent: engaging local people in conservation plans, developing a balance between heritage conservation and tourism development, and involving inter-institutional and multi-level participation.

Following these introductions, **Ms. Kristal Buckley**, a Lecturer at Deakin University and an ICOMOS World Heritage Advisor, introduced the concepts, processes, and issues in World Heritage. She described the framework of the World Heritage system and the key actors in charge of implementing the World Heritage Convention. She presented the nomination process to the World Heritage List and the management of

inscribed properties, for which monitoring and reporting are core elements. She also mentioned recent developments in the World Heritage system such as the World Heritage Leadership Programme, issues of post-conflict reconstruction of cultural heritage, the application of rights-based approaches, the evolution of notions of authenticity, the direct engagement of civil society, the increasing importance of the role of site managers, adaptation to climate change and disaster risk preparedness, the integration of sustainable tourism strategies, and the implementation of the UNESCO Recommendation on the Historic Urban Landscape (HUL).



Ms. Kristal Buckley (Deakin University/ICOMOS) giving a lecture on the World Heritage concepts, processes, and issues.

After the lectures, two participants presented their case studies on agricultural landscapes. Dr. Ishizawa recalled that these two case studies were also presented during the first workshop CBWNCL 2016 on Agricultural Landscapes and that the idea was to revisit them from different disciplinary perspectives and roles concerning the heritage places.

- 1) **Ms. Bina Gandhi Deori**, an Assistant Professor at Visva-Bharati University, India, presented “**The Apatani Valley of Arunachal Pradesh, India.**” She explained how the Apatani Valley is a well-known cultural landscape noted for its unique topography and Indigenous traditional cultural practices. Over centuries, the tribes of the region, the Apatanis, have developed Indigenous methods in response to adapt to their environment in a better way. This adaptation could be seen in different spheres of their cultural life, and also defined their relationship with nature. She explained that shaman, who are spiritual leaders, still play a critical role, holding the traditions interrelating and celebrating relations between humans and nature. She pointed out that Apatani Valley is currently on India’s Tentative Lists for World Heritage as a cultural landscape. The nomination process is slow because of the challenging coordination between the different stakeholders involved and the disagreement of some of Apatani people who consider their landscape as sacred, and other local groups that are afraid of potential restrictions. She highlighted the challenges that people face are related to the commercialization and commodification of their cultural practices, as well as the rapid development of the Ziro Valley. This needs to be urgently addressed by the managing authorities. She suggested that local communities should be included in the nomination and management processes and local capacity building developed so that people can better understand the potential benefits of an inscription.
- 2) **Ms. Eulalie Dulnuan**, Director at the Ifugao Rice Terraces Globally Important Agricultural Heritage Systems (GIAHS) Research and Development Center, Ifugao State University, Philippines, presented

“Nature-Culture Interaction at Rice Terraces of Ifugao Province, Philippines,” a World Heritage cultural landscape inscribed in 1995. She explained that the Ifugao Rice Terraces (IRT) in the Philippine Cordilleras is the epitome of nature and culture interaction in a heritage site. The site showcases the Ifugao peoples’ harmonious co-existence with nature. As a World Heritage Site and a Globally Important Agricultural Heritage System (GIAHS), she mentioned that the IRT is a living cultural landscape and a biodiversity haven. She proposed that the management should be done in tandem to optimize efforts and resources. She suggested that the changes being experienced at the IRT and the corresponding responses should all be documented in an Ifugao Rice Terraces Assessment, which will help in scenario planning for the conservation of the Ifugao Rice Terraces. She suggested that interlinkages between GIAHS and UNESCO designations should be developed further for the benefit of the Ifugao people and the conservation of their livelihood, represented by the terraces.

After listening to the presentations, **Dr. Ishizawa** asked international experts if these sites that are either nominated or inscribed as cultural landscapes, could be seen as Mixed sites, and to clarify what were the differences between these two designations that in some properties come together. **Ms. Buckley** clarified that in the evaluation of cultural landscapes, even when the State Party does not propose natural criteria, the IUCN makes an assessment and gives recommendations to ICOMOS. She specified that the integrity of ecosystems and ecosystem services concerning the management systems in place is the focus of IUCN’s feedback. She explained that, in some cases, the IUCN recognizes the importance of the natural values of those landscapes, even if these may not fulfill the OUV for natural criteria. The focus of the OUV of cultural landscapes relies on the relationship between human communities and their environments and the creativity related to this relationship. She asserted that the interlinkages may not be recognized in the designation, but that the work should focus on the management, where both natural and cultural values can be integrated into the strategies and plans. She finally added that “mixed” may not be useful sometimes for these purposes since nature conservation can propose stricter regulations and are not always in alliance with the values that people assign to the sites.

Dr. Wijesuriya commented that the designation as Mixed sites might differ from the understanding of the places as mixed heritage, where cultural and natural values are interrelated, and the concept of Mixed sites in the World Heritage system. He explained that, to be designated as a Mixed site, the property needs to fulfill at least 1 of the 4 natural criteria. He added that, if the purpose of the site is to recognize the linkages, then, cultural landscapes are more appropriate as a designation. However, he clarified that the World Heritage system does not help to recognize the interlinkages through the criteria. Hence, among experts, it was concluded that the area where the practice can be influenced in bringing together nature and culture is at site management level. He stated that it is more feasible to bring all values - cultural and natural- into the management processes and management plan than to change the criteria in the Operational Guidelines of the World Heritage Convention. He insisted that management is currently the solution for bridging the nature-culture divide.

Ms. Brown recalled the concept of bio-cultural landscapes, pointing at the fact that in every cultural landscape, there must be natural values. **Professor Inaba** mentioned that when the concept of the cultural landscape was introduced in 1992, all were fascinated and felt it was an excellent step for World Heritage. She explained that since then, there had been a discussion on how to locate the category in the system, and it was decided that it would be cultural heritage and not natural heritage. As a consequence, the criteria were re-worked to become a set of 10 criteria. However, she concluded that this is not yet solved and that there are still questions, especially regarding criterion (vii), which refers to the aesthetic and scenic values of natural landscapes. **Ms. Buckley** added that when cultural landscapes were introduced and the criteria re-worked, “people” were deleted from the natural criteria and that this has been a loss because, in inscriptions previous to 1992, the interaction was present, for example, in the Great Barrier Reef. She mentioned that criteria are not useful at the site level and that the OUV captures specific values and not all values. However, she insisted that management does not have to do that, and therefore, the focus is to work on integrated management. She commented that the term cultural landscapes are not inclusive enough, and probably just using the term “landscape” would be more useful. **Professor Yoshida** pointed at the conflict in Japan between the agricultural sector and the nature sector because he said that the focus of nature conservation is reduced, for example, on biodiversity values, species, and habitats. He explained that this focus leaves

all other values out of their scope. **Professor Inaba** added that in Japan, the nature conservation law does not have the power to control private land use, whereas the agricultural law has that power. **Ms. Brown** responded that IUCN is a large union, and they have an inclusive approach, where nature conservation talks about the relationship between people and nature. She commented that in 2007, IUCN convened a summit for protected areas categories and defining each category management objectives. She mentioned that when the Protected Area Category V was defined, on landscapes and seascapes, there was a discussion about whether people and culture should be included. She concluded that at that time, cultural values were integrated into the definition of protected areas.

With this discussion, the categories of Cultural Landscapes and Mixed Cultural and Natural Heritage were clarified, their differences highlighted, and the issues arising from these two different paths for the understanding and nomination of World Heritage properties explained.



Ms. Bina Gandhi Deori, Visva Bharati University, India, presenting the case of the Apatani Valley of Arunachal Pradesh.

The second day of the workshop started with the screening of a fragment of a discussion during the 38th World Heritage Committee Session in 2014 held in Doha, Qatar. The issues on the nomination, evaluation, and inscription of Mixed Cultural and Natural Heritage Properties were being discussed (ref. Decision 38COM 9B). During this meeting, the weaknesses of the system to evaluate properties where natural and cultural values were both outstanding and interrelated was pointed out. Proposals regarding a new evaluation process for mixed properties were being assessed, the perspectives of IUCN and ICOMOS were presented on this matter, as well as interventions from members of the Committee regarding reframing the criteria, and developing potential amendments in the Operational Guidelines were raised. After this introduction to the problem, **Dr. Gamini Wijesuriya**, Special Advisor to the Director-General of ICCROM, former Project Manager of ICCROM Sites Unit and current Special Advisor for the World Heritage Institute of Training and Research - Asia and the Pacific (WHTRAP), presented the work of ICCROM as an advisor to the World Heritage Convention, and in the training of heritage practitioners and specialists in conservation and management at an international level. He mentioned that the scope of the work of ICCROM goes far beyond World Heritage. Since its foundation in 1956, they have developed programs for Africa, for audiovisual heritage, for collections, and living heritage; therefore, focusing on cultural heritage at large, and assisting the Member States of the organization in the development of national conservation systems and capacity building programmes. Then, he introduced the development of nature-culture linkages in the conservation practice, highlighting its evolution as separate fields of nature conservation and cultural heritage



Ms. Eulalie Dulnuan, GIAHS Research and Development Center, Ifugao State University, Philippines, presenting the case of the Nature-Culture Interaction at Rice Terraces of Ifugao Province.

conservation. He explained that in many cultures, there have been conservation systems in place since time immemorial, and modernization brought about and spread a uniform system dividing nature and culture as two distinctive fields. He pointed out that the creation of the UNESCO World Heritage Convention of 1972, which integrates both fields, was an important innovation, yet, it differentiated the definitions of natural heritage and cultural heritage. Nevertheless, through the work of the Advisory Bodies -IUCN, ICOMOS, and ICCROM-, both fields have been moving from just conserving nature for itself or cultural monuments for themselves. They are shifting to a values-based approach, which includes heritage, people, and the benefits for communities of conserving both natural and cultural heritage. Moreover, the system is moving towards the integration of nature, culture, and people, especially in the World Heritage context, which can be illustrated by the development of the World Heritage Capacity Building Strategy of 2011, and the World Heritage Leadership Programme started in 2016. He clarified that the focus is on *People-centred approaches for the conservation of Culture and Nature*. He said that the discourse has changed from conservation to a more inclusive approach of heritage protection and management, where the considerations to people and their relationship with heritage are fundamental. Based on the questions, why something is important and to whom, the conservation practice has moved to look for the wellbeing of society while conserving heritage. For Mixed Cultural and Natural Heritage sites, he proposed that this integrated management approach would possibly influence in the longer term the criteria, authenticity, and integrity. However, he clarified that at present, what can be influenced is management, where all values, natural and cultural, can be addressed. He explained that the ICCROM-IUCN World Heritage Leadership Programme is focusing on management and building capacities for all actors that can influence management.

In a second lecture, Dr. Wijesuriya introduced the key concepts and processes involved in the management of World Heritage properties. He remarked on the importance of the pillars of the Outstanding Universal Value, i.e., criteria, authenticity, integrity, protection, and management system. He emphasized that World Heritage management is based on OUV and the attributes conveying it, either tangible or intangible, while looking at their authenticity and integrity. He explained how in 2008, the concept of "threats" used in the World Heritage monitoring system was changed to "factors affecting the property", taking into consideration that these could have positive and negative impacts. He highlighted that development is not always negative because, in some areas, people are benefited. Some of the factors that participants mentioned as examples occurring in their sites were cultural changes, pollution, transportation, climate change, population growth,

disasters, tourism, human-wildlife relations, political aspects, armed conflict, and rural outmigration. **Dr. Wijesuriya** mentioned that the World Heritage Committee looks at what is happening at World Heritage sites every year through the State of Conservation (SOC) process. He said that factors can exist within the property, or they could come from outside and that these can be current or potential. Hence, he expressed that if a property is not adequately managed, negative impacts can unfold. He informed that when a site is proposed to the World Heritage List, the respective government undertakes the responsibility of its management, which is in the requirements in the Operational Guidelines: a management plan supported by a management system. The management plan specifies how the OUV should be preserved, and that this should involve participation means for future and present generations.

Dr. Wijesuriya explained that a management system consists of 3 elements (legal framework, institutional framework, and resources), three processes (planning, implementation, and monitoring) and three results (outcomes, outputs, improvements to the management system). He highlighted that different management systems can influence one World Heritage site, especially when these are mixed, and that therefore, there is a necessity to integrate these systems.

He mentioned that all World Heritage properties need to have a management system established at the time of nomination and that these can be based on customary practices. However, he said that legal protection needs to be established. He emphasized that the power of the World Heritage Convention relies on monitoring the properties, which allows us to secure their conservation. He added that management systems should be dynamic and be revisited regularly, so these can be improved if necessary. Notably, he mentioned that the World Heritage system is continuously evolving, and therefore new requirements are established, and management systems need to be adapted.

He shared the matrix created by the Advisory Bodies and UNESCO to assess a management system. **Dr. Wijesuriya** explained that sometimes, instead of changing a law, it is possible to use other laws and other management systems to support conservation (e.g., instruments of urban planning).

He added that currently, the element of sustainable development had been added to the system with considerations of how heritage and culture benefit people. He said that it is important to recognize cultural continuity and establish a collective decision-making process that includes people.

He recalled that there are different ways of approaching heritage management: conventional (experts), values-led (collective effort-weight on experts), people-centered. Currently, the values-led approach dominates in the World Heritage, and that in order to safeguard the values, it is necessary to conserve the attributes that convey these values (tangible or intangible). He said that this is established in the Statement of OUV, which describes why a place is significant and functions as the basis for establishing the management plan. However, he insisted that the management plan can include all values and not only the ones forming the OUV.

Ms. Jessica Brown commented that the concept of adaptive management should be considered, with the management process not being linear but retrofitting, receiving feedback, and adjust to changes.

Dr. Wijesuriya continued by mentioning tools that are now increasingly being used for the management of World Heritage properties, such as the Heritage Impact Assessment (HIA), which is also based on values. He gave an example of how tourism can have both positive and negative impacts on the new project of a port in a World Heritage site in Sri Lanka. He mentioned that the conclusion of the HIA study was to change the design of the proposed project. He also added other tools from the World Heritage system, such as the periodic reporting, which is done in cycles per region, and the reactive monitoring, as part of the State of Conservation process, when a property has a detected potential negative impact. He added the increasing importance of visitors management.

He finalized by affirming that it is possible to influence the system by using integrated approaches through management, and that management helps decision-making. **Ms. Kristal Buckley** added that management is also a space of reflection for the different actors in a heritage site.



Dr. Gamini Wijesuriya (ICCR/WHITRAP) is presenting about management systems of World Heritage.

After the morning lectures, four participants presented their case studies on potential mixed sites and different understandings of what a mixed site could be:

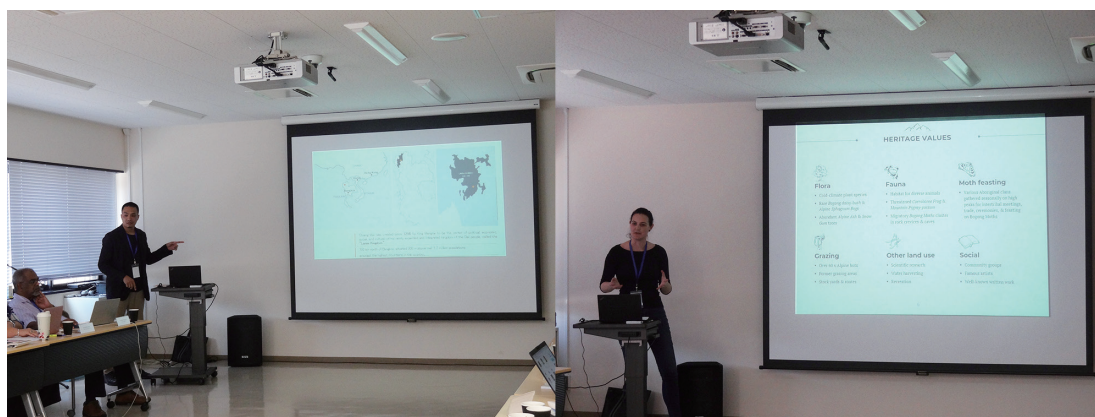
- 1) **Warong Wonglangka**, a lecturer at Chiang Mai University, Thailand, presented **“Doi Suthep Mountain, The Living Sanctuary.”** He explained the concept and the updates on the process of nomination of Chiang Mai’s old city to the World Heritage List. He stated that Doi Suthep is one of Thailand’s most significant mountains due to its prominent role in the history of Chiang Mai Old City and also because of its biodiversity values. He added that Doi Suthep is a sacred place and the centre of Chiang Mai’s soul. He explained that Chiang Mai city has a unique architecture and is very attractive to tourism, the reason why there are problems with urbanization and tourism development. He said that in 2015 the idea of nominating Chiang Mai as World Heritage started as an initiative of the local people and local scholars to protect the historic town and surroundings from future developments. In the development of the project, they added to the original nomination idea, which focused only on the old city and a temple in Doi Suthep, the whole mountain area. They considered that Doi Suthep was an essential component because of its inseparable linkage with Chiang Mai Old City urban design, ancient water system, Chiang Mai’s people, and their traditions. In his presentation, he described the importance of Doi Suthep’s biodiversity as a source of artistic inspiration and cultural practices. He also mentioned how the change in the boundaries of the nominated property could have an impact on the criteria and regulations in the old city. He concluded that the natural heritage of Doi Suthep mountain, which is protected as a national park, needed to be an essential component in the management of the potential World Heritage site.
- 2) **Kimberley Wilson**, a Historic Heritage Coordinator of Parks Victoria, Australia, presented **“Managing cultural landscapes: challenges and opportunities in Alpine National Park.”** She explained that the Alpine National Park (ANP), located in a mountainous region in the South of Australia, forms part of the more massive Alps National Parks network composed of 11 national parks. She explained that Parks Victoria is in charge of 5 of those 11 national parks. She stressed that the ANP had been recognized at the national level as mixed heritage due to both its natural (including rare alpine and subalpine flora and fauna) and cultural values (including tangible and intangible Aboriginal heritage, and over sixty Alpine Huts constructed after European settlement) which are strongly linked.

She added that this cultural landscape is afforded heritage protection through state and national legislation as National Heritage, and even though it has been discussed for a long time, it is not yet in the Tentative List of Australia for World Heritage. She noted that balancing the dual imperatives in this mixed environment is often complicated and challenging, particularly concerning the sustainable management of the dynamic ecosystems, enabling access for over one million visitors each year, and directing rehabilitation efforts following extreme weather events. However, she noted that there are also opportunities to embrace synergies and explore multifaceted narratives, particularly in relation to celebrating shared heritage, and acknowledging the lessons learned from past land management practices. She suggested that looking at the interlinkages between nature and culture, especially in studying grazing impacts on the landscape and exploring the integration of aboriginal culture in the interpretation of the landscape, would enhance conservation. She concluded that even though the primary domain of protection of the ANP is its natural environment, cultural heritage is fundamental for the interpretation of the place, and restore the landscape. She suggested thinking about these places as socio-ecological systems that would allow a better balance in the management of cultural and natural values.

- 3) **Laze Deqing**, a researcher at Southwest Jiaotong University World Heritage International Research Center (JUWHIRC), China, presented **“Ancient Heritages in Kham Minyang.”** She said that precious cultural heritage in Tibet could be found in remote areas such as cultural heritage from the Minyang tribe. She explained that Minyang is one of the 18 historically powerful tribes in Tibet. She mentioned that Minyang language is a unique dialect in Tibet and that there are references in ancient literature to the vast extent of the Minyang tribe’s domain. She added that in today’s Minyang region, in addition to the well-known Gongga Mountain, a few fortified towers and private chapels of over a hundred years old remained, and are the cultural heritage of the Indigenous people. She said that in this vast and sparsely populated area, the key of nature-culture heritage conservation is the Indigenous people and their traditions and local knowledge. She described the landscape as being composed of the mountain and the lake, which are important symbols for the local communities. This cultural heritage is endangered due to outmigration and loss of traditional knowledge and building skills. She explained her work on the conservation of these historic buildings and the maintenance of traditional construction skills. She added that cultural heritage awareness-raising and education for the younger generation are needed to ensure the sustainability of these villages and its surrounding nature reserve area. She concluded that for the sustainability of cultural and natural heritage protection in a rural area, the most effective way is the intergenerational transmission of traditional knowledge and skills and the engagement of Indigenous people and their talents.

- 4) **Wanda Listiani**, a lecturer at Bandung Institute of Art-Cultural Heritage, Indonesia, presented **“Galunggung’s Bamboo and Eternal Sound Healing by Mixed Cultural and Natural Heritage in Cipari Village Tasikmalaya and Djuanda Forest Park, West Java, Indonesia.”** She explained that Djuanda Forest Park in Bandung and Galunggung Mountain in Tasikmalaya are sites which are located in West Java, Indonesia, and where local communities maintain cultural, spiritual traditions that relate to nature. She presented some videos where she showed the work she is engaged in, focused on the recovery of some performing traditions: dances and music. She explained that Mount Galunggung is known because of its biodiversity and the settlements historically shaped by its volcanic activity. Supported by historical records, Galunggung is understood as a ‘kabuyutan,’ or a sacred site, and testifies the confluence of the Hindu and Buddhist traditions. She said that spirituality and beliefs are expressed in traditional arts and rituals practiced around cycles of life and agriculture (e.g., the harvest ritual of Kampung Naga). She added that Mount Galunggung also holds importance for local communities as it contributes to the local economy. In particular, she mentioned the bamboo grown on its slopes are a resource utilized by the famous craft industry of the Cipari village in the nearby city of Tasikmalaya. The management of Mount Galunggung as a place of natural and cultural values involves not only the local government but also the local people. She added that conservation efforts paid attention to capacity building, performing arts as cultural attractions, and tourism development. She talked about her work, which focuses on re-constructing in collaboration with the communities, the rituals which are related to Galunggung. Furthermore, she explained that the communities are working on tourism awareness in order to

develop tourist activities that promote local people's participation while strengthening their crafts and arts.



Left: Mr. Warong Wonglangka, Chiang Mai University, Thailand, presenting the case of Doi Suthep Mountain, the Living Sanctuary. Right: Dr. Kimberley Wilson, Parks Victoria, Australia, presenting the case of Alpine National Park.



Left: Ms. Laze Deqing, Southwest Jiaotong University World Heritage International Research Center (JUWHIRC), China, presenting the case of the Ancient Heritages in Kham Minyang. Right: Ms. Wanda Listiani, Bandung Institute of Art-Cultural, Indonesia, presenting the case of Cipari Village Tasikmalaya and Djuanda Forest Park in West Java.

After the presentations, participants discussed the following questions in three groups:

- Why are nature-culture linkages important to heritage conservation?
- How do the existing international and national frameworks either enable or constrain holistic approaches that link nature, culture, and people?

Each group presented the conclusions resulting from their discussion. The first group, represented by **Yadav Uprety from Nepal**, suggested that nature-culture linkages give a sense of ownership and respect for each other, and also allows generating synergies between natural and cultural systems, which they considered very important. Furthermore, he mentioned that nature and culture form the whole management system, and excluding one or the other would be detrimental. The group considered that nature-culture linkages support management, blurring boundaries, and enables a more effective system. Besides, he mentioned that the group agreed that the Sustainable Development Goals (SDGs) give an international framework that enables bringing nature and culture together. He added that there are international mechanisms for re-assessing the sites' values. Re-assessment is fundamental in order to revisit sites and landscapes, which are dynamic in which related value systems are continually changing.

The second group, represented by **Joshua Mwankunda from Tanzania**, concluded that nature is forming cultural heritage and, at the same time, cultural heritage is shaping the natural landscape and that this vision is human-centered. He proposed a diagram where people are at the center, and culture and nature are on the sides, and the group called for a balance. He also expressed that they consider these processes as being simultaneous and important for heritage conservation. He added that in the heritage practice, there is a shift to focus on the wellbeing of the society and that heritage conservation should benefit people. However,

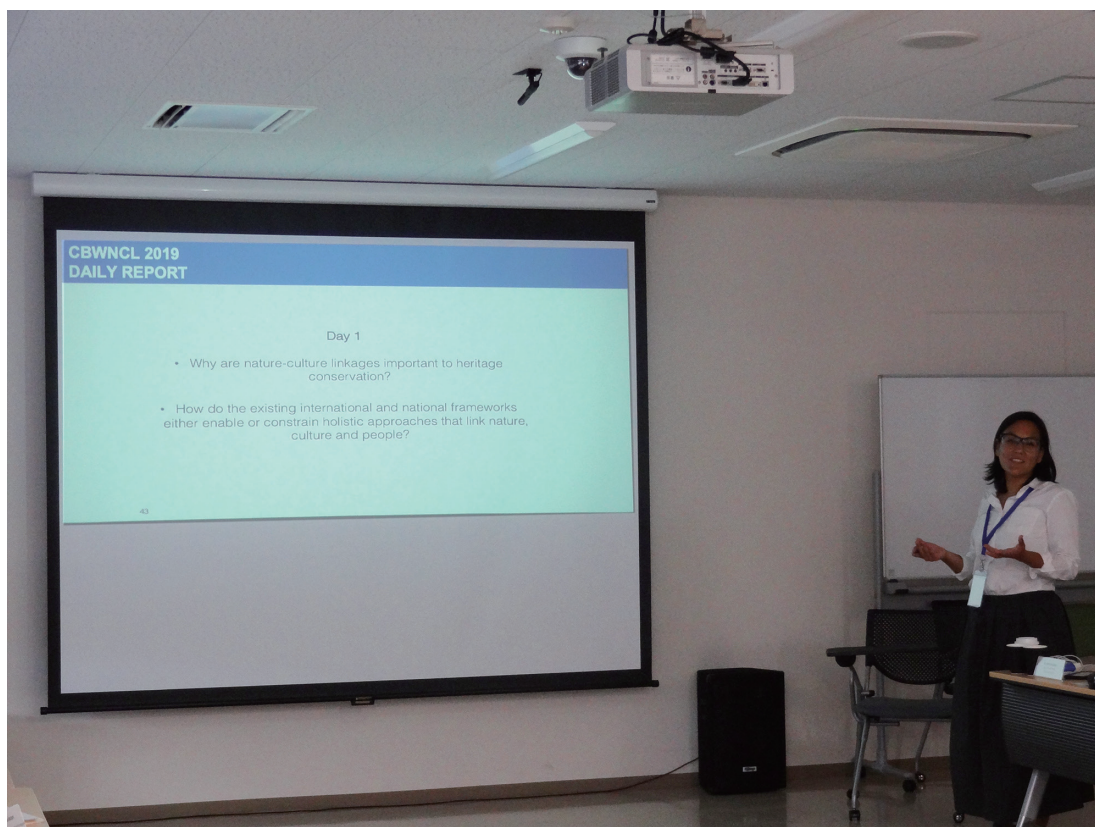
the group found that there are certain constraints such as the World Heritage framework, where nature and culture are separated, and also at national levels, most countries preserve an institutional division in which different components employ different approaches, tools, and resources. Nevertheless, the group found that tourism connects both cultural and natural heritage. Mr. Mwankunda added that the group discussed the role of UNESCO National Commissions and international programs on capacity building such as the World Heritage Leadership, which are enabling the connection between natural and cultural heritage practitioners with a focus on people.

The third group, represented by **Anuranjan Roy from India**, explained that people feel associated with the landscape when talking about nature-culture linkages. He affirmed that there is an interdependency between nature and culture, and a strong influence of culture in nature. Linkages are not being forced but already exist, and it is essential to make people remember about these linkages. The group considered that we should keep looking at linkages through which we can look at changes, especially in the local environments. The group realized that World Heritage might be limiting the understanding of these linkages because of the changes in the criteria and permanent division between culture and nature sectors; however, they found that the Intangible Cultural Heritage recognition is an excellent bridge between the two, which enables finding the connections. He also recalled the US National Parks system as exemplary for connecting the heritage practices at a national level. However, the group found that most national systems divide between the Ministry of Culture and Ministry of Environment, and in some cases, like India, the Ministry of Climate Change.

Professor Inaba commented that if there is already a linkage, there is no need to look at linkages because linkages are something to perceive when there is a separation. **Ms. Brown** added that the idea of people remembering the linkages was intriguing and that there are many cosmovisions not only based on training but also culture, and that there is a broad spectrum. She added that we tend to idealize Indigenous peoples as being the holders of holistic knowledge; however, she stressed that other groups also do not see the separation. **Ms. Buckley** responded that the discussions in these workshops and regarding the linkages between nature and culture in the World Heritage context are based on English as a working language. She mentioned that there are languages where the concepts of nature and culture do not exist as separate and that participants may be using other words and languages where this conceptual separation is unthinkable. So, she invited participants to question whether the discussion regarding the separation and linkages made sense in their languages and own practice. **Professor Yoshida** agreed that at the local level, culture and nature are not divided and that we follow an international language with the World Heritage Convention. He stressed that nature-culture linkages help in the management of the local environment and local culture and that the local cosmologies are very important to solve this separation.

Finally, **Dr. Wijesuriya** suggested doing an exercise where participants would find how nature-culture linkages or separation are looked at in their different languages and cosmovisions. **Ms. Brown** added that in IUCN, there is an informal exercise being done on exploring concepts of nature in different languages as well. **Dr. Ishizawa** closed the session inviting participants to do this exercise before going to the field visit to Mount Fuji.

During the third day of lectures, **Ms. Jessica Brown**, Chair of the IUCN-WCPA Protected Landscapes Specialist Group and Executive Director of New England Biolabs Foundation, presented about the Management and Governance of Protected Areas. She first introduced participants to the work of IUCN. The characteristics of the organization as an international union are based on States and institutions membership and the role of the six commissions composed of specialists in a diversity of themes (ecosystem management, education and communication, environmental, economic and social policy, species survival, environmental law and the oldest on protected areas), integrating a global network of expertise. She explained that as a member of the IUCN World Commission on Protected Areas (WCPA), she chairs the Specialist Group on Protected Landscapes. She asserted that landscapes have both natural and cultural dimensions and that the nature-culture linkages always come down to a place, a landscape. She referred to the work of Adrian Phillips, former chair of the WCPA, who described landscapes as the meeting ground between people and nature, tangible and intangible. In the variety of places that classify as a protected area, landscapes represent the meeting ground between nature and culture. She talked about the inspiring power of landscapes, which we can see in arts, but also their sacred dimensions, which have influenced the conservation of natural areas



Dr. Maya Ishizawa, the CBWNCL Programme Coordinator, explaining the questions for the group discussions.



Dr. Yadav Uprety, Research Center for Applied Science and Technology (RECAST), Tribhuvan University, Kathmandu, Nepal, presenting the results of the group discussions of the second day.

around the world. She also mentioned that even though the ideas of nature conservation are perceived as being focus on strict nature conservation, agricultural landscapes are also significant sources of biodiversity representing long-term interactions between human communities and nature. She recalled the discussion around the concept of protected areas and how it has evolved from Yellowstone, the first National Park of the USA, to the conservation of not only nature but also cultural heritage. She reminded participants that

some cultures do not see the separation between nature and culture as we discuss it in this context and that many areas have been protected from time immemorial by communities and Indigenous groups. Ms. Brown explained that the inclusion of the cultural dimension of protected areas had been a long process inside the nature conservation field because many scientists with strict conservation ideas have felt threatened by a weaker concept of nature. She added that this also relates to the IUCN definition of protected areas where “other effective means” (other than legal) are recognized, mostly to include community-based conservation and Indigenous peoples’ knowledge systems. With this, she explained how IUCN has been working in a standard nomenclature for more than 40 years, in order to establish a common language and excellent communication among all members and experts, where the names used for protected areas and management systems differ widely. She clarified that this works for standard nomenclature, and the focus of IUCN on providing guidance is the foundation and backbone for the definition of protected areas categories (<https://www.iucn.org/theme/protected-areas/about/protected-area-categories>) and governance types (<https://www.iucn.org/theme/protected-areas/our-work/governance-equity-and-rights>) which resulted in the management categories/governance types matrix. She asserted that the matrix is a useful tool to describe and understand the diversity of stewardship systems existing in the world. This work has been done based on the ground situation and how conservation is being implemented by its extensive membership network and commissions experts. She also stated the difference between the protected areas network and the World Heritage system. She said that unlike the World Heritage system, which is a global process, protected areas refer to anything that is happening on the ground and covers all the diverse ways that exist for protecting nature. She mentioned that another important concept in protected areas context is governance, which has arisen prominently since the World Parks Congress in Durban, South Africa, in 2003. She explained that this concept focuses on who makes the decisions and on how power is exercised. She distinguished between management and governance. Management is the ‘what’ and the particular actions performed on the ground. In contrast, governance is about the ‘who’ and about power and decision-making. She described governance as the relationships between the different actors, and that management and governance are interwoven. She believes that the interlinkages between management and governance could be comparable to those of nature and culture and that it is difficult to separate them.

The discussion regarding management and governance was active, especially distinguishing how the nature sector defines governance differently from the culture sector, and as well, how these concepts are understood differently from country to country. It illustrated the challenges of connecting nature conservation and cultural heritage conservation, which in many cases are related to management and governance systems.

Ms. Buckley mentioned that this discussion is a constant between ICOMOS and IUCN because these organizations use the terms differently. She clarified that governance is not used in the World Heritage system. Even though there has been advocacy for Indigenous Peoples’ rights in protecting their sites, with the use of the free, prior and informed consent, the relationships between the World Heritage Advisory Bodies and Secretariat are focused on State Parties. It is at this level that they give recommendations. **Professor Yoshida** added that in the World Heritage list, we could find that the natural sites are protected areas Category I or Category II (Strict nature reserve or National park). In contrast, cultural landscapes could be Category V or Category VI (Protected landscapes and seascapes or Sustainable use of natural resources). **Ms. Brown** confirmed that there were overlaps between Category V and cultural landscapes. She made clear that IUCN guidance work is focused on being as inclusive as possible, and that tools such as the matrix should be used for guidance and not as limitations. She gave some examples of protected areas which followed a diversity of models with different objectives, in order to illustrate the combination possible with the matrix, and going from agricultural landscapes to marine protected areas. She added that the principles of good governance are legitimacy and voice, direction, performance, accountability, fairness, and equity. All these elements should support the governance vitality; namely, governance is adaptive, resilient, empowering, and supported by intergenerational activities and transmission. She mentioned some of the tools developed by IUCN and finalized by saying that conservation should be based on the broader landscape, following the concept of connectivity and that intergenerational transfer is vital. She concluded that an inclusive approach to conservation in management and governance is also bringing nature-culture linkages.

Subsequently, **Ms. Sophia Rabliauskas**, representative of Pimachiowin Aki Corporation, gave a lecture about the nomination process of the ancestral territories of the Anishinaabeg First Nations to the World Heritage

List. She introduced Pimachiowin Aki with a promotional video that was prepared in the context of the nomination process. She narrated how, under her role as a community coordinator and spokesperson, she experienced the long journey to inscribe Pimachiowin Aki as World Heritage in 2018. She explained that her job focused on interpreting the concepts used in the World Heritage system to her language so the community could understand how to engage in the process. She said that in the process, the government had a different set of values, and in order to negotiate, they had to be very careful in their planning. She mentioned that her role was to keep communities informed of the process, which took more than fifteen years. She described her homeland, which is a very remote area in the Manitoba province, 400 km. from Winnipeg, which is the closest urban centre. She explained that the project was held by four First Nations (Poplar River, Pauingassi, Little Grand Rapids, and Bloodvein River), which became partners with the provincial governments in charge of the surrounding protected areas and committed to protecting the boreal forest. The combined traditional territories represent 3,000 square kilometers, which are used for trapping, hunting, fishing, and harvesting. She explained that archaeologists confirmed that the Anishinaabeg used these lands for 6,000 years, giving them the support to speak as right holders and decision-makers for their territories. She stated that their people's existence is the interrelationship between their culture and their land where they have lived for thousands of years. Their people believe that the responsibility of taking care of the land came from the creator, and they feel it is a very sacred responsibility. She added that the name Pimachiowin Aki means 'land that gives life' which was chosen by their elders who continue to remind them that they are inseparable from the land that was given to them. She indicated that the messages she carries come from her father and grandfather and many other elders. They taught her to respect all life and the importance of protecting the environment. She recalled that Anishinaabeg people have been enduring the effects of colonization and assimilation, in the brink of losing language, culture, and identity, or even lose their traditional lands as some other Indigenous nations have. She talked about the process of healing her communities have to go through, healing from the policies which disenfranchised the Indigenous groups in Canada, taking their culture and their land. She expressed that their vision has always been to protect the boreal forest for future generations, and she mentioned that this was the purpose of the World Heritage listing. The process started with the signing of the First Nations Accord, an agreement to protect the traditional territories. The elders of her communities believed that it was important to follow such initiatives. They considered that this would allow them as First Nations, to leave a lasting legacy to the world from their people, that this was their contribution: to protect and preserve this area for the benefit of the planet. She explained that these motivations coincide with a call for proposals for potential World Heritage sites within the boreal forest released by IUCN.

In April 2004, Canada's Minister of Environment endorsed the First Nations' nomination for the World Heritage by including it on Canada's updated Tentative List. In 2006, the First Nations Committees and the two provinces established the Pimachiowin Aki Corporation, with the main purpose being to coordinate and complete the nomination for the inscription of Pimachiowin Aki for the UNESCO World Heritage list. They received suggestions from the government on how to use the criteria. However, it was difficult for them to think about separating themselves from the land in order to fit in the World Heritage categories. She said that it took them ten years to complete the nomination following the Operational Guidelines to the World Heritage Convention. However, the research and studies that were completed throughout the project helped the community understand the rich history of the Anishinaabeg people. She added that there were problems with their nomination evaluation in regards to the cultural criteria justification, the concept of Outstanding Universal Value, and the comparative analysis. As their elders asserted, they did not want to make judgments about the relationship of other First Nations with their lands nor to make comparisons. Together with deferral to their first proposal for nomination, the World Heritage Committee requested that the World Heritage Centre, in conjunction with the Advisory Bodies, examine options for changes to the criteria and the Advisory Bodies' evaluation process. She clarified that the Committee wanted to address the many outstanding concerns resulting from the Pimachiowin Aki evaluation process. The next step was to engage in an upstream process with the Advisory bodies, which was held in October 2013. She declared that the process was beneficial and that compared to the 2012 nomination dossier, the 2014 nomination document better described and illustrated the Anishinaabeg relationship with the land. She added that the Anishinaabeg cultural tradition of "keeping the land" was the central theme of the new nomination. The new nomination included a justification for inscription based on two cultural criteria, (iii) and (iv), and retain the concept of a Mixed Cultural and Natural World Heritage site, which had to be deferred again in 2016 because one of the communities involved in the process withdrew. After much frustration, she said that they

finally could inscribe Pimachiowin Aki in the 42nd World Heritage Committee session held in the Kingdom of Bahrain in 2018. She assured that many benefits have come out of this process, including healing. She said that they do land-based education for the community, besides some tourist activities, and many other initiatives based on World Heritage recognition. In order to close her presentation, she showed another video that was developed to show and promote the qualities of their World Heritage site.



Ms. Jessica Brown (IUCN/New England Biolabs Foundation) presenting the management and governance of protected areas.



Ms. Sophia Rabliauskas (Pimachiowin Aki Corporation), presenting about Pimachiowin Aki, Mixed Cultural and Natural World Heritage, Canada.

After these lectures, four participants presented their case studies:

- 1) **Sonila Kora**, head of the Development Programs unit at the Directorate for Culture, Ministry of Culture, Albania, presented **“Natural and Cultural Heritage of the Ohrid Region, Albanian Extension.”** She explained that Lake Ohrid is located in the Balkan region, and it is in the border between Albania and North Macedonia. North Macedonia inscribed the lake first as a natural World Heritage site in 1979 when the country was part of the former Republic of Yugoslavia. One year later, they extended the property to inscribe also cultural criteria, and Lake Ohrid became a Mixed Cultural and Natural World Heritage property. She said that the World Heritage Committee recommended in 2009 to extend the property to include the Albanian side of the lake. After a long process, in July 2019, the property was extended to include the Albanian National Park. She explained that the nomination dossier was the final result of a four-year project, “Towards strengthened governance of the shared transboundary natural and cultural heritage of the Lake Ohrid region.” It was co-financed by the European Union and the Government of Albania coordinated by the UNESCO World Heritage Centre and ICCROM. The basis for the nomination were the same criteria used for the North Macedonian part, considering the cultural values related to archaeological sites, Christian architecture of towns and churches, and the natural values related to the lake, with rich biodiversity and birdlife. The entire extension and buffer zone around it include the whole of the Albanian part of Lake Ohrid, Lin Peninsula, the coastal strip north to the North Macedonian border, and Drilon Springs with the watercourses linking them to the lake. The process was composed of a long series of management planning workshops, thematic workshops, transboundary meetings, technical working group meetings with the production of essential documents and assessments, which allowed to establish a dialogue with different level stakeholders from local to national and regional. She concluded that this process was beneficial for involving local communities and for establishing intersectoral and transboundary cooperation.

- 2) **Joshua Mwankunda**, cultural heritage manager at Ngorongoro Conservation Area Authority (NCAA), Tanzania, presented the **“Ngorongoro Conservation Area, The Land of Natural Fortunes.”** He started his presentation with a video that promotes the values of the World Heritage property. Ngorongoro Conservation Area (NCA) was created in 1959, but it became a natural World Heritage in 1979, due to its important wildlife and animal migrations. It later became mixed with the inscription of cultural values related to the archaeological remains, which are testimonies of human evolution. He said that the oldest evidence of humans starting walking, the Laetoli footprints, as well as the crucial remains found in Olduvai Gorge are located in the NCA. He explained that NCA was created as multiple land use area that combines wildlife, community development, and tourism. This protected area has also been recognized as a global Geopark (2018) and belongs to the Biosphere Reserve Serengeti-Ngorongoro established in 1981. He expressed that with all the richness of the area, they confront many challenges, socio-economical and environmental. The population of Maasai pastoralists living in the protected area has increased from 8,000 in 1959 to 100,000 at present. At the same time, the cattle, which is their primary source of economic sustain, is reducing. Therefore the land is under pressure in the context of a changing climate. In terms of management, the local communities are represented by the Pastoral Council, which is consulted regularly and is part of the management and decision-making process of the protected area. He added that balancing all designations in their day to day activities is quite challenging. He believes that the multiple land use needs to be explored further in order to create benefits to the people because he said that so far, it has mostly benefit scientists and tourists. He also commented that because the archaeological remains are very sensitive, they remain covered, and they have not found yet a way to protect them adequately if these were openly shown. He concluded that if local people could access and understand better the value of those sites, they could probably see the potential benefits. He concluded that extending the boundaries of the property is being contemplated, which would help with the carrying capacity of the landscape.

- 3) **Le Hoang Lien**, programme assistant for culture at UNESCO Ha Noi Office, Vietnam, presented **“Trang An Landscape Complex Mixed Heritage Site: Unfolding Natural-Cultural Linkage.”** She said that Trang An Landscape Complex is the only mixed property of Vietnam to date, and was inscribed in the World Heritage List under criteria (v), (vii) and (viii). She explained that the property

is composed of three protected areas, the Hot Lu Ancient Capital, the Trang An-Tam Coc-Bich Dong Scenic Landscape where a vital temple is found, and the How Lu Special-Use Forest. One of the most important values is the scenic beauty of the landscape composed of limestone karst peaks, cliffs, forests, caves, and paddy fields. She noted that the inscription of Trang An led to the increase of tourism in the province, mainly because the area is very popular for the caves' boat tours. She further explained that 50% of the property is under a public-private partnership where tourist companies are allowed to perform activities, mostly boat tours. She explained that the interlinkages between the natural and cultural values of Trang An are very evident as the cultural identity and the biodiversity of the area are interconnected. Moreover, she mentioned that also sacred values of nature are enacted in the pagodas and temples. She added that handicrafts also expressed the relationship between nature and culture, as well as the traditional festival held every year. She asserted that after five years of inscription, the impacts of rapid tourism growth bring several challenges that require timely remedial solutions as well as revisited tourism development targets in a long term strategy for the conservation of heritage and sustainable development. She explained that the management system contemplates intersectoral cooperation, but more work at that level is needed. She concluded that more capacity building, a visitor management plan, exploring the impacts and benefits from tourism, empowering locals with a long-term conservation vision are essential tasks to be developed.

- 4) **Ziyan Yang**, deputy director of China Association of National Parks and Scenic Sites (CNPA), China, presented **"The Study of Nature-Culture Linkages of World Heritage Mount Wuyi."** She explained that Mount Wuyi was inscribed on the World Heritage List in 1999 under criteria (iii), (vi), (vii), (x), and that the original nomination included only the southern side of the Wuyi mountain ecosystem. She presented this landscape of intact forest, subtropical, and rainforest as being populated by cultural relics and archaeological sites. She mentioned that in 2014, the World Heritage Outlook undertaken by IUCN concluded that there was a need to expand the area to include Jiangxi sections and that inter-provincial and intersectoral coordination should be considered. As a result, she said that the State Party sent the Minor Boundary Modification proposal, which was approved in 2017 during the 41st session of the World Heritage Committee. However, she added that in this opportunity, ICOMOS suggested to study further and address the concerns about the cultural values of the property, and consider extending further the property to include elements representing the development of Confucianism and neo-Confucianism in the region. She explained how these suggestions bring challenges, primarily due to the distance between those sites and the Mount Wuyi protected area. She mentioned that China is building a national park-based protected area system that will have some impacts on the management of Mount Wuyi and World Heritage sites in China in general. She explained that the system would be composed of only three categories: national park, nature reserve, and natural park. She noted that this is due to the complicated system in China, with several categories such as Scenic site and Forest parks, which make the coordination and management complicated since different ministries and different nomenclatures are used. The new protected areas system will be managed by the Ministry of Ecology and Environment only. She mentioned that in terms of nature-culture linkages, the connection was evident in Mount Wuyi through the excellent state of conservation of natural features and ecosystems.

Following these presentations, participants discussed the following question in groups:

- How could nature-culture linkages be applied in Mixed Cultural and Natural Heritage?

Each group presented the results of their discussions. The first group was represented by **Lien Le from Vietnam**, who mentioned that the question was difficult to answer, because the World Heritage criteria system to which it is needed to adhere, represents the division between nature and culture for mixed sites. She expressed that because of this, the nature-culture linkages are difficult to apply on nominations, which includes integrity and authenticity. However, the group believed that the nature-culture linkages could be applied in the management and governance processes through inter-sectoral cooperation. She mentioned the example of Trang An in Vietnam, where the governance systems are based on inter-ministry cooperation between the Ministry of Culture, Sports and Tourism, and the Ministry of the Environment and Natural



Left: Ms. Sonila Kora, Ministry of Culture of Albania, presenting the case of Natural and Cultural heritage of the Albanian extension of the Ohrid Region. Right: Mr. Joshua Mwankunda, Ngorongoro Conservation Area Authority, Tanzania, presenting the case of Ngorongoro Conservation Area, Mixed Cultural and Natural World Heritage.



Left: Ms. Le Hoang Lien, UNESCO Ha Noi Office, Vietnam, presenting the case of Trang An Landscape Complex Mixed Cultural and Natural World Heritage. Right: Ziyang Yang, China Association of National Parks and Scenic Sites (CNP), China, presenting the case of Mount Wuyi, Mixed Cultural and Natural World Heritage.

Resources. So the group concluded that governance could bridge nature and culture.

The second group, represented by **Anuranjan Roy** from India, concluded that the question needed to be reframed as to how nature-culture linkages could be linked to criteria, authenticity, integrity, protection, and management. He explained they discussed examples of nature-culture linkages, such as the case of the Kailash Sacred Landscape where the Indian butter tree is found and used in the local culture, to produce medicine and other products. He said that this tree grows naturally in the landscape, and now it is becoming over-extracted. He added that thatch is a good example of the linkages between culture and nature, the cultural usages of the tree as a natural element. He noted that the Wildlife Institute of India, where he works, has done a survey and concluded that the use would need to be restricted. **Mr. Warong Wonglangka** from Thailand added an example of the reforestation of an area where local people burn the area as a tool to protect it. **Sonila Kora** from Albania added examples of her country where there is traditional knowledge for the usage of some plants for their healing properties or the usage of stones for construction and rods for carving decorative materials.

The third group, represented by **Eulalie Dulnuan** from the Philippines, came with the idea to apply the nature-culture linkages through intangible cultural heritage. She explained that they discussed examples of the use of herbs, for medicinal, ethnomedical uses, which would connect the natural heritage, which are the plants, and the cultural heritage, which is the people.

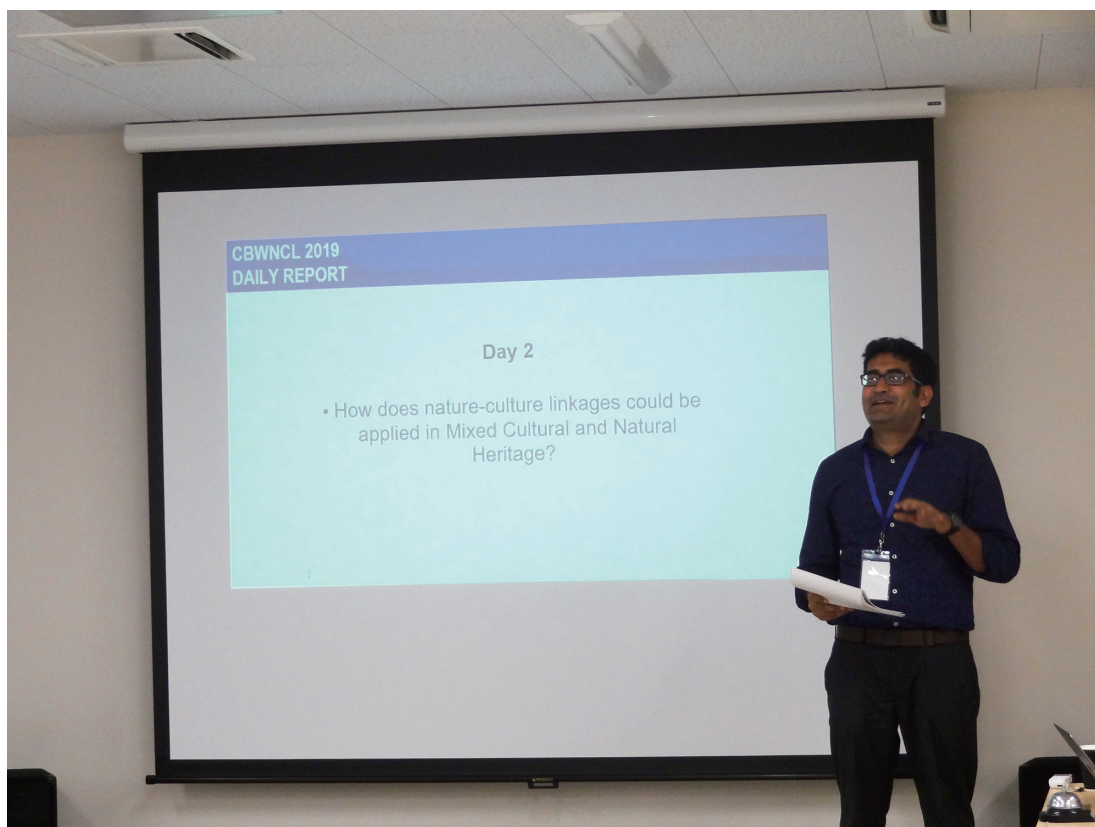
Ms. Brown commented that if the IUCN governance types/management categories matrix would be applied in this context, the proposal of the first group stayed in the first column, namely, governance by the government through inter-sectoral cooperation at the level of ministries. However, she believes that the more one moves towards the right side of the matrix, namely shared governance or governance by the Indigenous peoples or community-based other dimensions such as the traditional knowledge can be more

used. **Dr. Wijesuriya** added that from the OUV point of view, which was mentioned by the first two groups, the examples of the trees were fascinating. However, if we talk about World Heritage, one wonders what is the place of the tree, when you need to prove the OUV of your property. He concluded that with the criteria as they are, the nature-culture linkages are not possible. **Ms. Brown** noted that the voices of the ones who can see nature and culture together go beyond the OUV. **Ms. Buckley** commented that the problem is that some State Parties will only ask managers to focus on the OUV. **Professor Yoshida** agreed with the idea that Mixed Cultural and Natural Heritage do not necessarily need to be focused on OUV and that the World Heritage nomination process focuses on selecting OUV and meeting the criteria. However, he called the attention to **Ms. Rabliauskas'** presentation, where she explained how every creature has a purpose. Everything is interconnected, and therefore, we do not need to focus on OUV but focus on the linkages which are essential to maintain the cultural and natural systems in the World Heritage sites, including this idea in the management plan. He added that the government of Japan refused to include cultural values on the management plan of World Heritage Natural Heritage in the 1990s, but that now they understand that this is important, and they do. **Ms. Rabliauskas** expressed how the provincial government and other advisors tried to convince them to apply only for natural criteria in their nomination. However, it was clear and, in their holistic worldview, where everything is interconnected and that their spiritual connection to the land is tied up with everything in their life, their territory needed to be recognized as Mixed Cultural and Natural Heritage, which is the first in Canada. **Dr. Wijesuriya** commented on how important it was that in Pimachiowin Aki's case, they were convinced about this inseparability, and how it is an excellent example. **Ms. Brown** said that this case shows how far the World Heritage system needs to go in order to become more inclusive.



Working group discussions during the third day.

During the fourth day of lectures, **Professor Nobuko Inaba**, from the World Heritage Studies, focused on the conservation of cultural heritage in Japan. She started explaining that before globalization and in the pre-modern period, nature-culture were inseparable in Japan. She pointed out that before globalization, people would rely on the products available on their territories. She described her ancestral landscape, explaining that Japan is a very mountainous area, where nature is composed of steep mountains and deep forests. In between mountains, there are very narrow valleys that are the places Japanese people inhabited. She said that people have always been dependent on mountain forests, rivers, animals, and others for food and provisions. However, the water in the mountains also provokes landslides and other risks. Hence, mountains have been seen as sacred, respected, and used as grounds for developing ascetic practices,



Mr. Anuranjan Roy, Wildlife Institute of India, India, presenting the results of the group discussion of the third day.

which were a combination of Shinto beliefs and Buddhist rituals. She noted that in Japan, it is challenging to find pristine nature, primeval forests. Most of the land is being used, and landscapes have testimonies from human inhabitation almost everywhere. She said that the classical scenery from Japan is the mountain temples, the villages, and towns, which are expressions of Japanese people and their relationship with the natural environment. She mentioned that Japan is a very humid country, and the architecture of the houses reflect these natural conditions. Moreover, she talked about Japanese gardens and their quality to express the feelings to nature through gravel and stone. She added that all participants could find this kind of relationship in their own countries, especially in Asia. Next, she focused on the concept of cultural landscape and landscape and where the words come from, and their relation to the World Heritage system. She said that it is important to look at the concepts more than the words because the concept can be expressed and found in other cultures and non-Latin or Western European languages. She recalled her work on the concept of authenticity, which is one of the pillars of the OUV, and she said that the concept of authenticity can be found in Japanese culture, as well as in other Asian cultures, but that this is not necessarily a literal translation from the word authenticity. She said that for the words culture, nature, governance, or management that we were dealing with during the workshop, it was necessary to look to the concept behind in order to translate because probably in every language, there will be a word which expresses the same concept. She affirmed that landscape is a concept invented to express the connection between oneself and nature. She noted that 'Keikan' (景観) is a Chinese and Japanese word for translating landscape, but that this is a modern word, invented by a Japanese geographer that brought it to China. However, this is an academic word and does not express the cultural concept. She believes that 'Fuukei' (風景) is an ancient word that came from China to Japan, and it is a historically old word that corresponds better to the concept of landscape, more appropriate to depict the relationship between nature and culture. She added that 'Keikan' was a term created to translate the European word 'Landschaft' (German) or 'Landscape' (English) in the 19th century. She recalled the definition of cultural landscapes in the Operational Guidelines to the World Heritage Convention and the sub-categories of designed, organically evolved, and associative, which also differ from the academic translation and other definitions, like the popular one from Carl Sauer, American geographer that coined the term. She remarked that the IUCN concept of protected areas also changed from 1978 to 1994, and then in 2008 again. She believes that IUCN is trying to integrate the ideas from cultural landscapes in the World Heritage system, and also the sacred values in nature. Other definitions she has been looking at are the definitions from Parks Canada, US National Park Service, Australia, and the Council of Europe, which all have different understandings of landscape and cultural landscape. Then she moved to explain the application

of the World Heritage concept of cultural landscapes in the Japanese system. In Japan, in 1919, through the influence of Europe, a law was established to protect scenic beauty and gardens that would be associated with the concept of the designed and associative cultural landscape. However, in 2004, with the influence of the World Heritage Convention, they included the protection of agricultural landscapes, as organically evolved. She clarified that the Japanese Law for the Protection of Cultural Properties contemplates the protection of artistic heritage, built heritage, historical sites, gardens, and natural monuments, as well as intangible cultural heritage. She mentioned that while in many countries of Europe such as Germany, Italy, or France, where there was a law to protect scenic beauty that was later absorbed by nature conservation laws, in Japan, this category remained in the cultural heritage protection law. She added that the criteria for selecting properties are based on their significance for understanding Japanese culture, people, and their livelihoods, which is stated in the definitions of categories as “indispensable for understanding Japanese culture.” She mentioned that there is not a comparative analysis. She recalled what Ms. Rabliauskas mentioned regarding the nomination of Pimachiowin Aki, where elders of the First Nations would not want to make distinctions and comparisons. The protection of natural monuments such as certain plants or animals is not based on they being endangered or being rare but on their historical significance to the culture which is connected to their special characteristics. She gave several examples of all these categories. For instance, she talked about Mount Fuji, which has been designated as a place of scenic beauty and is also a sacred mountain where pilgrimages have been made for centuries. She mentioned the category of preservation districts, which was included in 1975 in a context of rapid development and where people became more conscious about their local heritage. She pointed out that this category requires a bottom-up approach because it needs that the population does not oppose the designation of their group of historic buildings. She noted that this category was related to the *machinami-hozon* movement of the 1960s, where community associations had a leading role. She said that the interlinkages are workable at local levels, where in municipalities there are a small staff and more possibilities to integrate. She said that intangible and tangible are integrated through festivals which are done in temples and that the sustainable development concept can also be integrated better at that level. She stated that the main challenges in Japan are the aging society and depopulation, especially with the decreasing population in rural areas. Now, many initiatives are focused on the revitalization of rural areas, the empowerment of local governments, and defining their cultural resources and how to utilize them. She said that the latest development of the Law for the Protection of Cultural Properties includes the provisions for municipal level plans where municipalities are in charge of mapping their cultural resources and propose plans for their conservation and utilization. The Landscape Law of 2004 is an earlier example of how faculties have been given to local municipalities. Another example is Japan Heritage, a project that was started in 2015, where locals are asked to create narratives, local stories based on their heritage sites. She concluded by insisting that the integration work needs to be done at the local level, where there is more space for innovation.

Subsequently, **Professor Masahito Yoshida**, Chair of the World Heritage Studies at the University of Tsukuba, presented the Japanese system on the conservation of nature with the example of the history of the conservation of Mount Fuji. First, he introduced how Mount Fuji and its natural elements were created through geological processes. He clarified that several of the components of the World Heritage property are natural elements. He said that the conservation of Mount Fuji has around 100 years and that Mount Fuji is one of the first national parks in Japan. He described the values of Mount Fuji as being part of the interrelationship between its different natural and cultural layers. The base is the geological feature, while the biological aspects come from above with the forests and birds, and over it all are the religious elements, the aesthetical appreciation inspiring the arts through the natural beauty. He described how Japan is located in a unique position in the meeting point of four tectonic plates: North American, Philippines Sea, Pacific, and Eurasian. He noted that Mount Fuji is located where three of these tectonic plates meet. He explained how the process of formation of Mount Fuji started 15 million years ago when the Pacific plate collided with the Philippines plate forming the Izu Ogasawara arc. Later, the Izu peninsula was formed and connected to Honshu island (the largest island of the Japanese archipelago), and 500,000 years ago, the Komitake volcano erupted where currently the 5th station of the pilgrimage to Mount Fuji is located and where a shrine of the same name stands. One hundred thousand years ago, Komitake erupted, and 10,000 years ago, the new Mount Fuji erupted over the old Mount Fuji. These are the three most important layers of Mount Fuji, which is a very young volcano and still active. He explained how the combination of lava, rocks, and intense snowfall produced water channels that flow as springs at the base of the mountain. Pilgrimage traditions started 200 to 100 years ago, and pilgrims used to clean themselves in the springs in

order to purify themselves before climbing the mountain. Several eruptions created the system of the Fuji lakes, and the lava soil was appropriate for the emergence of mountain forests, such as Aokinohara. These places are designated either as natural monuments or places of scenic beauty. Moreover, he said that lava tree molds and lava tubes, created by subsequent eruptions, had been designated as natural monuments. Compared to other mountains, he mentioned that Mount Fuji is not especially biodiverse, but it contains alpine and evergreen vegetation. Professor Yoshida proposed three periods to explain the conservation history of Mount Fuji, starting with the period from 1910-1930, before the Second World War. He explained how at the beginning of the 20th century, efforts to protect natural monuments and creating national parks emerged and were discussed. Although these initiatives differed in form, the essence was the need to conserve the beauty of nature and provide recreation. Professor Yoshida highlighted that at that time, biodiversity and ecosystems were not discussed. In 1919, the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments was enacted, and the natural elements of Mount Fuji, such as the lava tubes, forests and springs were designated under this law, as well as its scenic beauty. The second period goes from 1930 to 1950, which starts with the National Park Law enactment in 1931, when Mount Fuji was also designated as a National Park, in charge of the Ministry of Health. In the 1940s, all conservation efforts were stopped because of the war. However, the areas surrounding Mount Fuji became attractive for development after the war to promote high economic growth. From 1950 to 1980, there is a new period when in 1971, the Environmental Agency was founded and took over the administration of national parks. From 1990 onwards, it starts a new period with the signing of Japan of the World Heritage Convention in 1992, which was an important year in terms of environmental conservation with the Conference on Sustainable Development held in Rio, Brasil. Locally, Professor Yoshida explained that a movement to inscribe Mount Fuji as a World Heritage started, with the idea of inscribing it as natural or mixed heritage. Later on, the National Parks administration was transferred to the Ministry of the Environment, which delineated a special protection area from the 5th station to the top of Mount Fuji. Professor Yoshida explained that the nature conservation system of Japan is composed of the national parks system and the nature conservation areas. In total, all protected areas in Japan cover 20% of the territory, which contributes to the Aichi target 11 from the Convention on Biological Diversity. He said that Mount Fuji (Fuji-Hakone-Izu National Park) corresponds to IUCN Category V. At the same time, places like Shiretoko, which are inscribed as a natural heritage in the World Heritage List, are IUCN Category II. He mentioned that a characteristic of the National Park system in Japan is that it includes agricultural land and pastures, which could be defined as cultural landscapes. The private land is also part of national and natural parks. For example, he mentioned that a shrine owns the area above Mount Fuji's 8th station (of 10). Subsequently, he described the main debates over the conservation of Mount Fuji between the advocates of the national park for natural beauty and recreation and the advocates of the national park as a strict nature reserve for scientific and conservation purposes only. Until a resolution of this debate, Mount Fuji foothills were under development, and several infrastructure development projects were proposed. However, only the access road for the Tokyo Olympics in 1964 was carried out. He explained how these developments, the different designations of Mount Fuji, governmental agencies' perceptions, and locals' interests interrelated in nominating Mount Fuji as a cultural property under criteria (iii) and (vi) and not as natural heritage or mixed. He concluded by mentioning the current challenges of the management of the property, which are visitors management during the three months climbing season and waste management.

After this presentation, **Mr. Tim Badman**, Director of the Nature-Culture Initiative at IUCN, introduced the ICCROM-IUCN World Heritage Leadership Programme. He explained that the main idea of the programme is to focus on ground-level support to World Heritage sites, primarily focusing on capacity building and providing resources to World Heritage site managers, developing conservation that is grounded in practice. He presented the language exercise that they started working on the programme workshops, which is more than just translating words into English: landscape, management, governance, heritage, nature, culture. He said that as an English anglophone who used to be a World Heritage site manager, there are two working languages for the World Heritage Convention and related Operational Guidelines: English and French. He noted that 1 in 2 World Heritage sites are neither English nor French-speaking places, and therefore, the information is not being delivered in the language people use. Three words convey the sense of this language project: *Ipji* (Korean, to define place), *Kelo* (Finnish, to describe a standing dead pine tree that is going to be used for building), and *Samfunn* (Norwegian, that defines the society related to a particular geographical space). He remarked that the word *Ipji* (입지) refers to the word place but means 'to stand on the land,' and it brings the whole idea of everything that one can see and experience physically and also the feeling of

connection to the cosmos. He thinks it is a Korean concept for a landscape that people can understand, but it is not an exact translation. The second word *Kelo* in Finnish is a simple word that transmits a complex idea, which shows that a language can have a lexicon that can describe things that there are not in English. Finally, the third word *Samfunn* in Norwegian translates as a society, but he said that when talking to Norwegians, this word can only be used when the geography that the specific society relates to is known. He mentioned that in many languages, there is not a word for management, and the word used is something that sounds like 'management.' He noted that in some languages, the translation of 'manager' only refers to company business managers, for example. Lastly, he mentioned that there might be no words in a community or site which refer to the same concept. However, the idea is to expand and diversify the World Heritage practice by including different concepts. He said that this is a conversation that has been going in the academic circles of diverse disciplines regarding cultural diversity and language diversity, but not necessarily at the practitioners level which he believes would be exciting and enriching.

After this thought-provoking intervention, Dr. Maya Ishizawa, CBWNCL Programme Coordinator, explained the itinerary and content of the field trip to Mount Fuji in Yamanashi and Shizuoka prefectures. She first introduced the field trip team: Ms. Namiko Yamauchi and Dr. Mariko Ikeda. The field trip would focus on components that belong to the serial property inscribed in the World Heritage List as “Fuji-san, sacred place and source of artistic inspiration,” as well as museums and research institutes related to the study, conservation, and interpretation of Mount Fuji values. The visit included nationally protected cultural properties such as important cultural properties, natural monuments, places of scenic beauty and historic sites in the area, and parts of the Fuji-Hakone-Izu National Park. The first day of the visit would focus on the natural and pilgrimage values of Mount Fuji. The first places to be visited were the Mount Fuji Research Institute and the Mount Fuji Biodiversity Center where the geology and biodiversity characteristics of the mountain were to be presented. Then, in the Mount Fuji World Heritage Centre in Yamanashi prefecture, the narratives of the pilgrimage and the sacred values of the mountain were to be understood. Participants would stay in the northern part of Mount Fuji, near the Fujiyoshida town, in Yamanashi prefecture, where one of the most important historical pilgrimage routes starts. The second day of the visit would be focused only on the pilgrimage traditions, exploring Fujiyoshida town, the Umagaeshi, or where the horses were left by pilgrims in the past, an example of pilgrims houses called Oshi houses’ and important temples and shrines. The third day of the visit would tackle the visitors’ management issue by taking participants to the 5th station of Mount Fuji, where tourists start their ascent towards the summit, as well as a pilgrimage route bordering the mountain at that level. On the last day of the visit, participants would go to the World Heritage Centre of Shizuoka prefecture, which presents a different side of the mountain and its values. Dr. Ishizawa further gave instructions about the schedule, activities, and necessary materials. The field trip team provided some final remarks.

After these lectures, two participants presented their case studies:

- 1) **Anuranjan Roy**, World Heritage assistant at the Wildlife Institute of India, India, presented “**Sacred Mountain Landscape and Heritage Routes: Nature, Culture and Borderless Beliefs.**” He focused on the perspective from India of the transnational Sacred Landscape of Mount Kailash, which is spread across China, India, and Nepal. The place has religious importance for Hinduism, Buddhism, and Jainism. Pilgrimage around the area has been historically significant for two millennia. The Indian portion is predominantly a forested area and includes heritage routes to the sacred mountain, where pilgrimage is limitedly allowed. The Sacred Mountain Landscape and Heritage Routes that constitute the Indian portion of the Kailash Sacred Landscape has been included in the Tentative List of India as a Mixed Cultural and Natural Heritage site under criteria (iii), (vi) and (x). He commented that there are several regional and national legal instruments and policies that are on place to control the conservation and use of this area. However, there are a series of challenges posed in this case: lack of livelihood options, climate change affecting sustainable lifestyles, poor infrastructure, vulnerability to geological instability and extreme climatic conditions, and human-wildlife conflict. He mentioned that some solutions developed include capacity building and outreach on traditional techniques for local development, assessment of adventure tourism potentials, and participatory and community-based strategies in management, incorporating traditional knowledge.
- 2) **Yadav Uprety**, the programme coordinator of the Research Center for Applied Science and



Professor Nobuko Inaba, World Heritage Studies at the University of Tsukuba, explains the Japanese system on the conservation of cultural heritage.



Professor Masahito Yoshida, Chair of World Heritage Studies at the University of Tsukuba, explains the Japanese system on the conservation of nature.

Technology (RECAST), Tribhuvan University, Kathmandu, Nepal, presented “Nature and Culture Linkages in Kangchenjunga Conservation Area: a potential World Heritage Site in Nepal.” He started his presentation by saying that he believes that the conservation of significant places, either cultural or natural, is a common duty of the international community, and not only a

national responsibility. He explained that Kangchenjunga Conservation Area in Nepal is neighbor to the Kanchendzonga National Park in India, which is already a World Heritage site since 2016, a Biosphere Reserve since 2018 and that this Mount Kanchenjunga environment is one of the biodiversity hotspots in the world. The Nepali side has been proposed as a potential World Heritage Site because of its natural and cultural significance, but the challenge of nominating this area is significant. He discussed the possibilities of being a transboundary property, together with India and China. However, he explained that the political will is missing, and the proposal has not succeeded so far. He discussed how national boundaries separate these two sides but that they are culturally connected, through values, and also as one vast ecosystem. Some of the most important features are the snow leopard and the red panda, which are important species. The local people's practices include a variety of livelihood options, such as agriculture, pastoralism, forestry, and trade, resulting in a vibrant cultural tapestry. The human settlements within the area are probably the highest altitude settlements adapting traditional systems for coping with a harsh environment. He concluded that there is a need for an integrated and coordinated approach with multiple-stakeholder participation and transboundary collaboration.



Mr. Anuranjan Roy, Wildlife Institute of India, India, presenting the case of Kailash Sacred Mountain Landscape and Heritage Routes.

At the end of the last day of Module 1, participants reflected on the following question:

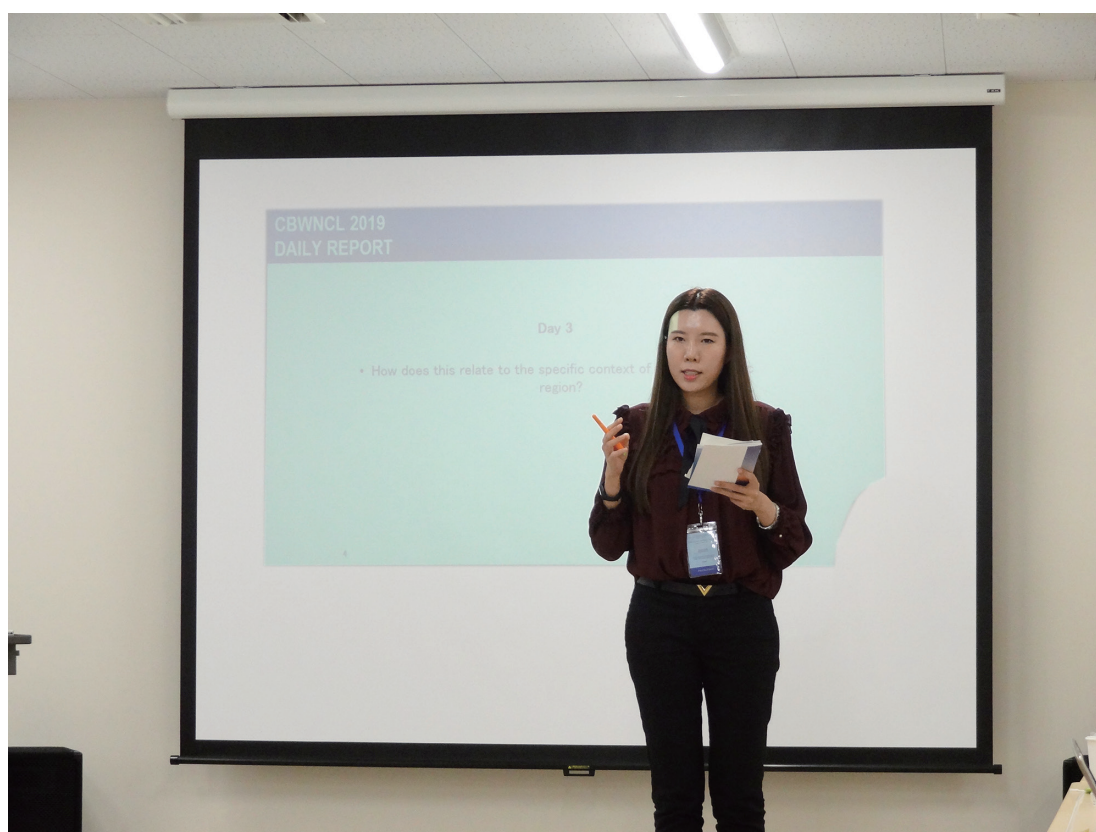
- How do the questions of previous days relate to the specific context of the Asia-Pacific region?

The first group represented by Kimberley Wilson from Australia found that at first when they talked about the region as one, they found a diversity of languages and very distinctive cultures and geographies. However, they noticed that in many of the Asia Pacific cultures, there is not a distinction between nature and culture. For instance, they discussed the existence of animist religions and spirituality, which is linking nature and culture. Moreover, many Asia Pacific countries have gone through colonization and later post-colonization processes. These processes also influence the way they needed to build back their identities, reflecting on what makes them who they are and that in this search, nature-culture linkages have been integrated with the formation of heritage.

The second group represented by Ziyan Yang from China compared Asia and the Pacific region with other

regions. They found how, in the Asia Pacific, they have many similarities, not only protected areas but sites that combine people, land, mountain, scenic spots, scenic sites. They also found that many countries share the rice culture, which also establishes a special relationship between people and land. Moreover, they realized that at the local level in many countries, they could find healthy community development that has resources in their language. Besides, they relate to certain habits and religions. They concluded that the shared nature-culture characteristics existing in Asia and the Pacific could be the foundation for building cooperation.

The third group represented by **Sonila Kora from Albania** discussed various issues that connect people within Asia and the Pacific, and they stressed that there is room for exploration of nature-culture cooperation and collaboration. She mentioned that they discussed how, through cooperation and collaboration, we could extend our knowledge from our neighbors, how they live and share how we live, and find out how we may have similarities. They talked about exploring more on examples of transboundary cooperation. She said that in this connection, it is possible to emphasize those values that unify the regions, without borders, and emphasize cultural landscapes. One example the group discussed was the Sundarbans between Bangladesh and India, which are inscribed as different World Heritage sites though they are neighboring and one vast ecosystem. They mentioned how materials and customs are shared beyond political boundaries and how cultural boundaries go beyond political boundaries by sharing the same ancestors.



Ms. Ziyang Yang, China Association of National Parks and Scenic Sites (CNPA), presenting the results of the group discussions of the fourth day.

Dr. Wijesuriya commented that the three points that they developed are valuable; the relationship with the land, the religious beliefs, and the cosmologies are important perspectives to look at the nature-culture linkages. **Ms. Brown** highlighted the idea of bottom-up work, which means visiting the communities, exchanging, and that from there, an interesting exchange can happen at many scales and across boundaries. She mentioned that even though the workshop focuses on Asia and the Pacific region, it is crucial to have perspectives from Africa and Europe, and find commonalities. She added that the power of exchange is vital and builds support for all different levels. **Ms. Kora** mentioned that starting from the bottom is very important, and she recalled to the group that Albania used to be under a communist regime where no relationship with Yugoslavia was allowed. After 1992, the communist regime fell, and for Albanians, it was like exploring a new world that had once been scary. They had to start slowly with simple visits and how they were finding out how they had so much in common. This work was a useful base for the World Heritage

extension process that started in 2009 because the people of Lake Ohrid had already started to exchange. **Ms. Rabliauskas** said that in the case of Pimachiowin Aki, they would not have done anything without the support of the local communities. Through the process, she said they found out how important it was, for working together, to strengthen the relationships they already had. Recognizing that they are a bit different, even though they share the same language. Do not create divisions, including the neighbors, even the ones that were not going to be part of the nomination, and acknowledge that people have the right to have a say on the future of the areas they inhabit. **Ms. Buckley** mentioned that this reminded her of the latest inscription of an Australian site, Budj Bim cultural landscape. She said that the communities also talked to their neighbors even if they were not going to be part of the nominated property to communicate their plans. She insisted that talking is an investment and would support a good and strong management capacity in the future.

Finally, Module 1 closed with Professor Yoshida's farewell and thanks to Ms. Jessica Brown for her participation in the workshop as a resource person. **Ms. Brown** said that the workshops are always a learning space, from colleagues and all participants, and for sharing experiences. She added that she felt inspired and hopeful, especially considering the challenges ahead, such as climate change. She highlighted that there is a strong potential for collaboration.

